matter. It is only to draw the attention of the Government into this question, I tabled this motion. I do not want this matter to be put to votes.

The resolution was lost, there being no seconder.

(18) Cosmopolitan Hostel.

Mr. K. Ayyappan.—Sir, I move the resolution that "This Council recommends to the Government to start a Cosmopolitan hostel attached to the Maharaja's College, Ernakulam, in the building now used for the caste Hindu hostel."

Sir, it is not in the form of a resolution that this question ought to have come before this Council; it ought to have come in the form of an adjournment motion. The Government has flouted twice the unanimous, the almost unanimous, decision of this House. If this House has any sense of self-respect an adjournment motion ought to have been moved upon this question. I think the non-official side of this House is representative of the mature public opinion of the State (*Hear, hear*). Twice that public opinion expressed that the hostels should be made cosmopolitan and the Government, I must say, on a lame excuse, rejected that resolution. They say that the students were not prepared to live in cosmopolitan hostel. Did the Government try to know whether the students were prepared to live in cosmopolitan hostel if it were in the decent building now used for the Hindu Hostel? The students in a meeting, under the presidency of one of the Hon'ble Members here, unanimously expressed their opinion that they are for cosmopolitan hostels. It is simply insulting the students to say now that they will be against such a reform. In these days of awakening the people, especially the student population, are for such reforms. Our educational authorities, without any sense of their responsibility are trying to thwart the attempts made by the Council to introduce a reform, which it is necessary for the bringing up of students in a wholesome atmosphere which will teach them to forget communal differences and other invidious distinctions. This resolution was moved twice in the Council and all that can be said had been said on those occasions. I want to point out only one thing and it is that there are certain people who are responsible for this mischief. Students are for this reform. Let the Government say that they are going to make the main hostel a cosmopolitan one. I am sure there will be no objection to the charge from the students. I hope the House will unanimously support my resolution.

Mr. C. J. Mathew.—Sir, I second this resolution. In the order of the Government veoing my resolution on cosmopolitan hostels, they have stated in unmistakable terms that they accept the principle. If that be so, why could they not apply the same principle to the hostels at Ernakulam? "Here they are

LIBRARY ARCHIVES Kerala Legislative Assembly

started on communal lines and so it will not be proper to deviate from that original intention". Sir, I beg to submit this is no answer at all. Why not start applying a sane principle to institutions founded on unfortunate lines of demarcation ? It ill-sits on the lips of the Government to come out with such a lame excuse! And it is also not correct to say, they did not deviate from the original intention, when they threw open the Kunnamkulam hostel to students of all castes and creeds. To start with, the hostel at Kunnamkulam was founded on communal lines. That hostel had accommodation only for caste Hindu students. No one who was not a caste Hindu was ever admitted there. Subsequently the Director of Public Instruction was pleased to open that hostel to students of all castes and creeds. Thus in converting the Kunnamkulam caste Hindu hostel into a cosmopolitan one, they did deviate from the original intention. It has been working there ever since quite successfully. If such an experiment could be made at Kunnamkulam with success, why should it not be tried at Ernakulam? I fail to see. Once the principle is accepted, the Government should not wait endlessly to put it into practice. The principle which you have accepted must be put into practice at once. There is absolutely no justification whatsoever for you to cling on to something which you yourself admit ought not any longer be the rule of the day. There is absolutely nothing that stands in their way of converting the Ernakulam hostels into cosmopolitan hostels. The spokesmen of the caste Hindus here, who are all leaders of the, caste Hindu community, have said with one voice that they are for converting these hostels into cosmopolitan ones. There is, therefore, the public opinion necessary to effect the change and such a change has already been effected at Kunnamkulam. I therefore urge, in the name of humanity, to convert all these hostels at Ernakulam into cosmopolitan ones forthwith. All your excuses are untenable.

Mr. A. B. Salem.—I also rise to support this resolution. What strikes me is, that the people who have prejudice in the locality itself with reference to caste and non-caste people mingling together, have got their homes in Ernakulam. Naturally, the people of Ernakulam who have got any prejudice need not send their children to the hostels, because they can keep their children at home. The hostel is mainly to be filled by persons who come from outside. Now let us see the conditions outside. If they are coming from Travancore, they are coming from a State which has established cosmopolitan hostels in the capital and so they have changed their policy. Ditto is the case in

LIBRARY ARCHIVES Kerala Legislative Assembly

British India, as well. If people of Travancore can go to Trivandrum to attend First Grade Colleges and live in cosmopolitan hostels, there is no reason why they should not come to Ernakulam and live in cosmopolitan hostels. If the pupils in the Madras Presidency College mix together in the Victoria Hostel, there is no reason why they should not come here and mix together. Why should the Government stand in the way? The biggest hostel is the hostel attached to the college. I would ask the Christian Hostel to be vacated by the Christian students and that hostel, if the students in the Hindu Hostel are against this proposal, may be conveniently set apart for them. Last year, I had the pleasure of presiding at the college when the students passed a resolution and authorised me to state inside this House, that as far as they are concerned, they have absolutely no objection for cosmopolitan hostels. But still, there is the prejudice against it existing. The bigger institutions should be made cosmopolitan hostels. Let us move with the times and the argument that was advanced in the Gazette was far from convincing.

Mr. S. K. Subrahmania Ayyar.—Sir, with regard to the Hon'ble Member's resolution, the question of cosmopolitan hostels has been accepted in principle by the Government. These Hindu and Christian Hostels were started, as they themselves say, on communal lines. But when we come to these High School hostels at Kunnamkulam, Vadakkancheri or Chittur they are called only "Hostels". They were not either called "Hindu hostel" or "Christian hostel".

Mr. C. J. Mathew.—On a point of information, may I know whether in the Kunnamkulam High School hostel accommodation was first given only to caste Hindu students or were others admitted in the very beginning?

Mr. S. K. Subrahmania Ayyar.—I am not in a position to answer that. I must get the information from the school concerned.

What I said was that these two hostels here were called "Hindu hostel" and "Christian hostel" and the Government do not just want to take away the existing hostels on communal lines and alter their character. That is the Government position. On the other hand with regard to the High School hostels they are called 'hostels' alone. Even with regard to the Hindu Hostel it is intended to accommodate only 72 students. Now we find that there are more than 100 students and consequently there is no room even for accommodating caste Hindu students in the Hindu Hostel.

LIBRARY ARCHIVES Kerala Legislative Assembly

Mr. A. B. Salem.—Will you kindly meet the objection why you cannot change ?

Mr. K. Ayyappan.—May I know from the Hon'ble Member for Education what all communities do constitute "The Hindu"?

Mr. S. K. Subrahmania Ayyar.—It is best known to the Member himself.

Mr. K. Ayyappan.—Therefore they have a right to be admitted into the Hindu Hostel because they are also Hindus.

Mr. S. K. Subrahmania Ayyar.—Certain classes of Hindus were admitted.

Mr. K. Ayyappan.—Why not all ?

Mr. S. K. Subrahmania Ayyar.—Because it was called the "Hindu Hostel".

Mr. K. Ayyappan.—Is not a Thiyya a Hindu ?

Mr. S. K. Subrahmania Ayyar.—Certainly. He is as much a Hindu as I am.

Mr. K. Ayyappan.—Then why are they not admitted to the so called "Hindu Hostel".

Mr. S. K. Subrahmania Ayyar.—I remember that in the earlier days when we had this hostel a Thiyya was not even allowed to enter the premises. Mr. M. K. Raman, Member on the other side, might remember it. Now what do you see? Now you can see Thiyya students going to the rooms of their caste Hindu friends. Is it not an advance of the times ?

Mr. K. Ayyappan.—But even now you do not admit them.

Mr. S. K. Subrahmania Ayyar.—They are not admitted as members but at the same time they move about freely.

Mr. K. Ayyappan.—If a Thiyya is also a Hindu, has he not a right of admission as a member to the Hindu Hostel ?

Mr. S. K. Subrahmania Ayyar.—Under the rules and conditions in which these hostels were started I do not think that he has a right of admission. That is the position taken up by the Government.

Mr. K. Ayyappan.—Then your plea "Hindu Hostel" may not stand.

Mr. S. K. Subrahmania Ayyar.—"Hindu" means only in the restricted sense.

Dr. A. R. Menon.—What is the restricted sense ?

Mr. K. Ayyappan.—We want to know it.

Mr. S. K. Subrahmania Ayyar.—If you are going to open the hostel to all classes then you will find that the accommodation is not at sufficient to have different messes. There will be many practical difficulties to be encountered if the proposal is

LIBRARY ARCHIVES Kerala Legislative Assembly

to be given effect to immediately. So the Government has promised already that when the college moves to its permanent abode at Ramavarmapuram, buildings with suitable arrangements will be constructed and hostels on the lines insisted on by you will be conducted.

Mr. A. B. Salem.—Which is the principle to be followed? Whether the Government should follow public opinion or public opinion should follow Government ?

Mr. S. K. Subrahmania Ayyar.—The Government always follow the public opinion.

Dr. A. G. Menon.—The public opinion was expressed in this House more than twice.

Mr. S. K. Subrahmania Ayyar.—Public opinion as expressed by the representatives in this House has been accepted in principle.

Dr. A. G. Menon.—But not in practice.

Mr. A. B. Salem.—If you accept it, you must follow it.

Mr. S. K. Subrahmania Ayyar.—Certainly. Whenever we move to Ramavarmapuram we will have hostels on cosmopolitan lines. It is a question of convenience and practicability.

Mr. K. Ayyappan.—It is not a question of convenience. It is a question of self-respect and a right.

Mr. S. K. Subrahmania Ayyar.—Here also we are governed by certain considerations, by certain limitations. Certain classes of students have been enjoying certain privileges all these years and to curtail those privileges at this time is rather hard.

Dr. A. R. Menon.—I am very sorry that the defence put forward by the department did not rise up to my expectations. I cannot understand the untenable position taken up by the department. The discussion was about one or two Hindu Hostels and when the question was asked "what do you mean by a Hindu", the answer was given that its sense was restricted to mean caste-Hindu. We have discussed this question very well many a time and I have no doubt that we have considered all the *pros and cons* of this question and have come to a definite conclusion, not carried away by momentary enthusiasm, but have come to the definite conclusion that the line of policy that you pursue is not the correct one or is not the logical one or the one consistent to the future progress of the country. Mark you, I always respect other peoples' religions, religious beliefs and superstitions, but then do you not realise that we are all members of that one generation rising up in the country which recognises no difference between a Hindu, Sikh, Christian, Muslim but which considers itself only as Indian? That is the

LIBRARY ARCHIVES Kerala Legislative Assembly

[redacted]tions. My heart breakes when I see people sitting here should [redacted]ght upon this small question as to the rights and privileges [redacted]rtain classes in taking meals, lying on certain beds and so on. [redacted] the last person to compel a Brahmin or a vegetarian to sit for a non-vegetarian meal. What is the objection in carrying out the reform to the extent that the Presidency College Hostel has carried out? In the Victoria Hostel you have got Brahmins, Nayars, Christians, Muslims and all castes. Whatever may be the feeling of the elder generation about this question of sentiment, this piece of reform should be carried out. So far as the rising generation is concerned, not ouly 99, but cent per cent have been free and they loose no self-respect by living together with those with whom they speak in class rooms and play with them in the play grounds. What is the meaning of telling me that you sit together in a class room but they cannot sit together in a bed room? Is there any sense in it? The Government should respect peoples' feelings. The Government may also be guided by some logic, by some reasoning. Simply because to please certain people you cannot afford to violate the persistent, consistent opposition from the majority of the population. And the Government will surely be guilty of an omission, if not commission, in not carrying out the request or commendation—whatever you may be pleased to call it—given by this Council almost unanimously on previous occasions. Do you think that you are more responsible to public opinion than we are? We all depend upon their votes and you do not depend upon them. Do you think that we will advocate a line of policy which will not be pressed by our people? Therefore it is presumptuous on the part of the Government to think that these fellows do not understand the difficulty of the people. We must correct them and sometimes we must do exactly the reverse of what was said by them because we have more wisdom, more knowledge, more sense and more chance of understanding public opinion than you. At a time like this, you can just imagine Muhammadans and Hindus taking meals in one room and sleeping side by side. You would talk about privileges, Manu's Rules. (*Hear, hear.*) There must be a sense of proportion as time is advancing. It will be wiser on the part of the Government to consider the independent spirit of the time that is forging in the whole of India. Do you realise that you have an ample case to object those who meet the varying changes? Are they not changed? If you have not changed, the sooner you realise the change the better for all of us, especially in the country where the spirit of communalism will assert itself. As the Member for Ezhuvas (south) said that it is not a question of convenience but is a

LIBRARY ARCHIVES Kerala Legislative Assembly

question of self-respect. They do not want all the caste Hindus together dining, sleeping, etc. Give half-a-dozen rooms for them so that they may assert that they are their equal with the other students. If they can sit together in the class-room on a footing of equality, they have certainly a right to sit and sleep on a footing of equality. That is a matter of implication. I hope Government will consider this question and accept the resolution. I did not expect Mr. S. K. Subrahmania Ayyar to give out the definition of "Hindu" in such a restricted sense.

Mr. A. S. Harihara Ayyar.—It is very easy to advocate all these, especially when those who are sitting on the floor of this House are invited to a Christian dinner in the Hotel Terminus this night many of the caste Hindus would simply say that they have other engagements.

Mr. E. Ikkanda Warriar.—Have you asked for the reasons?

Mr. A. S. Harihara Ayyar.—Facts speak for themselves. I know the reasons as all here do. I have stated that such things are not palatable for a Brahmin. Why not give a straight answer? Say one thing on the floor of this House and do another thing outside. I strongly oppose this resolution.

Dr. A. G. Menon.—I think you are also invited.

Mr. A. S. Harihara Ayyar.—Yes. But I have stated my reason also.

മിസ്റ്റർ എ. കെ. കുഞ്ഞുമൊയ്തീൻ.—ഞാൻ ഈ പ്രമേയത്തെ പിൻതാങ്ങുന്നു. ഈ കൌൺസിൽ ഗവൺമെണ്ടിനോടു അപേക്ഷിക്കുന്നതും ഏകകണ്ഠമായി പാസ്സാക്കുന്നതുമായ തീരുമാനങ്ങളെ ഗവൺമെണ്ടു വകവെയ്ക്കുന്നില്ലെന്നും അനുസരിക്കുന്നില്ലെന്നും ഉള്ളതിനു് ഒരൊന്നാംതരം ദൃഷ്ടാന്തമാണു് ഈ പ്രമേയത്തിന്റെ അവതരണം. ഈ ആക്ഷേപത്തെ പരിഹരിക്കുന്നതിലേക്കു് ഗവൺമെണ്ടു് തത്വം സ്വീകരിച്ചിരിക്കുന്നുവെന്നും ഇപ്പോഴത്തെ നിലക്കു് ഈവിധം പ്രവൃത്തിപ്പാൻ തരമില്ലെന്നും ഒരു കസ്റ്റപ്പെട്ടിറൻ ഹോസ്റ്റൽ അനുഷ്ഠാന സ്ഥാപിപ്പാൻ ഒരുങ്ങിയിരിക്കയാണെന്നും ചില ഒഴികഴിവുകളും തന്ത്രങ്ങളും പ്രയോഗിച്ചിരിക്കുന്നു. സാധാരണ നാടോടിഭാഷയിൽ പറഞ്ഞാൽ, "പറഞ്ഞാൽ കേൾക്കും, കൂട്ടാക്കയില്ല" അതായതു് പറഞ്ഞാൽ കേൾക്കും അനുസരിക്കയില്ലെന്നുമാത്രമെയുള്ളു. തത്വസ്വീകരണത്തിന്റെ അർത്ഥം. ഗവൺമെണ്ടു് തത്വം സ്വീകരിക്കുന്നുണ്ടു്, പ്രവൃത്തി ഒട്ടും ഇല്ല ഇതാണു്. നമ്മുടെ ഗവൺമെണ്ടിന്റെ നയം. വാസ്തവം പറയുന്നതായാൽ നമ്മുടെ ഗവൺമെണ്ടിന്റെ അവയവങ്ങളായിരിക്കുന്ന ചില യോഗ്യന്മാർ ഇങ്ങിനെയുള്ള സംഘടനകളിൽ കാണിക്കുന്ന പ്രവൃത്തികൾ വളരെ അക്രമ

LIBRARY ARCHIVES Kerala Legislative Assembly